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ten in the morning, and from eleven till one; but a more liberal access to its treasures has been conceded of late; the entire is now free from nine in the morning till four in the afternoon, without interruption. This is a great acquisition to the privileged, and has been attended by a vast increase of readers and visitors; but there is still room for amendment in particulars of no small importance to general convenience. We are happy to say, however, that to some of these the attention of the enlightened heads of the University has been directed, and that great improvements in the economy of the institution may at no distant day be expected. In the first place, the books are exceedingly ill arranged, and there is no printed catalogue of them, so that the visitor finds great difficulty in laying his hand upon those he may be in quest of; in addition to which it may be stated, that there is no attendant librarian, or other official whose duty it is to give information, or procure the work which the visitor may require. They order this matter better in France; but whatever may be intended as to such functionaries, we have learned with much satisfaction that a new catalogue is now in course of preparation, and that it is to be a printed one. The preparing of so great a work for the press must necessarily occupy a good deal of time. It has been, we understand, now about two years in hands, and will be completed, it is expected, in about two more. There are six writing-clerks constantly employed in preparing slips for the printer, under competent direction. A greatly improved classification will be effected, and the printed volumes, when perfected, will be offered for sale. Incidental to the execution of this great work, there will be a new and improved arrangement of the books on the shelves to correspond with that in the catalogues; and when both these important matters are effected, it is obvious that the difficulties which are now experienced in the pursuit of knowledge within this venerable gallery, will be in a great degree removed.

There is another point on which complaints are sometimes made, namely, the excessive cold of the building in winter. It was originally intended that no fires should be lit in it, as a security to its valuable but highly combustible contents against accident through that medium; but in this provision, it is plain, the preservative principle was much more attended to than the utilitarian, and is carried, as we conceive at the present day, to an unreasonable length. But, at all events, modern ingenuity can meet the difficulty; for the air may be heated by means of tubes, without the immediate presence of combustion; wherefore we are led to expect that the same liberal and enlightened spirit which has suggested and directed the realization of other improvements, will direct and realize this also in due time.

By the bye, the origin of this great establishment is curious. On the defeat of the Spaniards by the English at the battle of Kinsale in 1603, we are told that the triumphant soldiery determined to commemorate their victory by some permanent monument, and that they collected among themselves the sum of £1800, which they resolved should be laid out in the purchase of books for a library, to be founded in the then infant establishment of Trinity College.* This sum was handed to the celebrated Ussher, and by him judiciously expended, conformably to the wishes of the generous conquerors at Kinsale. And here we pause to pay our most profound respects to the memory of these literary warriors. Who would have expected that the most scientific, and studious, and intellectual men of our age, would owe the most splendid temple dedicated to their use, which the country can boast, to the bounty of a victorious soldiery in the beginning of the seventeenth century? There was a spirit of chivalry in this transaction which we cannot sufficiently admire; and though we live in an age in which we pique ourselves excessively on the march of intellect, we doubt that any testimonial more solid and convincing is producible by us to show that our organ of veneration in this respect is at all more highly developed than that of men who went before us in the days of Queen Elizabeth. The bequest at all events does honour to the profession of arms, and we are sure would be duly appreciated by a grateful posterity, as a memorial of their mind and achievements, if it were only more generally known.

So began our splendid University Library. In process of time its collection of volumes was increased by many valuable donations, till at length their growing number demanding a

corresponding increase of room, the present edifice was erected for their reception. It is built of hewn stone, with a rich Corinthian entablature, crowned with a balustrade, reminding us in its appearance of the gallery of the Louvre at Paris, and was completed in 1732. The room is certainly the finest in the empire appropriated to such a purpose. It is 210 feet long, 41 feet broad, and 40 feet high, and is very elegantly and suitably fitted up. At its farther end, in the eastern pavilion, is a fine apartment 52 feet long, 26 wide, and 22 high, containing the Fagel library, purchased at an expence of £8000, and comprising upwards of 17,000 volumes. This library was the property of Mr Fagel, Pensionary of Holland, who had it removed to London on the French invasion of Holland in 1794; the purchase money was a grant to the College from the Governors of Sir Erasmus Smith's schools. The total number of volumes now in the entire building, including the Fagel library, and 1419 volumes of manuscripts, is 89,455.* The manuscripts are in Greek, Latin, English, Irish, Hebrew, Arabic, Persian, and other languages. Many of them relate to Irish history and antiquities, particularly to the troubles of 1641, all the depositions relating to which are here; as also the particulars of the settlement of Ireland and plantation of it by James I. There are many Latin manuscripts of the sacred scriptures, particularly of the New Testament, of various ages and remote antiquity. Several are in the Irish character but Latin language. There is also the Greek manuscript of the New Testament that belonged to Montfortius, and is the only one extant that reads the once contested verse, 1 Ep. John, ch. 5, v. 7. There are old translations of the Bible by Wickliffe, Pervie, Ambrose, Ussher, &c. There is no fund for the augmentation of the library except what the Board may please to allot for the purpose; but it receives a great annual increase by being entitled to one copy of every work entered at Stationers' Hall.

Our library and the Bodleian at Oxford are exactly of the same age; and it is another curious fact, that while Ussher was laying out the soldiers' money in London to the best advantage, he met there Sir T. Bodley engaged in a similar business for his establishment at Oxford. If there were auction rooms in those days, we have no doubt the two gentlemen were acceptable visitors, heartily welcome to the auctioneers, and that they seldom let a good thing go without a smart competition.

With regard to Marsh's Library, we may mention that it was founded in 1707 by Doctor Narcissus Marsh, then Archbishop of Dublin, and that the building is erected on part of the ground attached to what was formerly the archbishop's palace. The books were originally the collection of the celebrated Bishop Stillingfleet, and were purchased by Doctor Marsh for the public use. Once upon a time each book was fastened by a chain to an iron rod which ran along the shelves, so that all who partook of the bounty of the good archbishop might read and satisfy their souls without any danger of violating the eighth commandment; but this stringent system is now abolished: the chains are broken; the prisoners are free; the books are emancipated! The change may be considered as a compliment to the honesty of modern times; and all we say is, we wish they may deserve it. Much as we admire and commend these great public institutions, however, it is not to be denied that their real amount of utility is limited enough—limited at least when one compares the end with the means. Many thousand volumes must lie on their shelves from year to year, without ever being opened; there must be many that are fit only for burning, and that just occupy good room to the exclusion of their betters; and as to the very best books, how limited must the access to them necessarily be in a great public room! Their use consists chiefly in their being available for consultation—a most important purpose, no doubt, but yet one the accomplishment of which still leaves a vast hiatus in our reading hours to be filled up by other means. Now, every individual, we humbly think, should have a library of his own, if it were ever so small. No man ever made a good gardener that had not a small garden, his own property, to begin with; and it is something the same with a good reader. The careful, and leisurely, and repeated study of a few good books, does one more real good than a cursory and indigestive perusal of a vast number. This is well known; and, therefore, without detracting from the just value of public libraries, we would wish that a taste for book-collecting, as

* The first stone of Trinity College was laid on the 13th March 1591, by Thomas Smith, Mayor; it was opened two years afterwards, in 1593.

* This return is given from the most recent calculation officially made, and may be depended on.

well as book-reading, were widely diffused among us. Take our word for it, there is no better company than good books; you may choose from among them companions for all hours, and for all moods of the mind. Ask them questions, and they will be sure at all times to give you at least a civil answer. They are finger-posts to the travelling man, and travel through all regions to him who never moves from the chimney corner. They are implements of trade to the professional man, and a profession itself to him that has none. They are music to the melancholy, and as a dance to the merry; as salt are they to the solid, and to the solid as salt. They are as a new world to him that has exhausted the old, for "of making many books," as the preacher saith, "there is no end." But we must come to an end ourselves. We would, in short, advocate the claims of literature in general, and its high title to consideration, as it commends itself to all men in common; and we plead guilty to the ambition of adding to the numerous honourable characteristics of our countrymen, that of being in an eminent degree a reading people. Irishmen ought to remember that their country was famous in ancient days for its learning, and cherish an honest ambition in modern times to retrieve its character. As one means of forwarding this object, we would seek to diffuse among them a reading habit, and give our best encouragement to whatever instrumentalities might tend to increase libraries, and make reading easy to all classes. Cheap literature is a luxury of sterling value; but until people have acquired a taste for it, they will hold it cheap enough. Never do we pass a book-shop, or an humble bookseller's stall, without a feeling of reverence for the profession. There, say we, is a dispensary of ideal aliment indispensable to our mental existence, and, if properly used, yielding nothing but health, prosperity, and enjoyment to the soul. If our countrymen read, they will become informed—learned; and if they read good books, they must not only become informed and learned, but wise. The vivacity of their conversation will then be enriched with all the streams both of useful and entertaining knowledge. Reading will be a delightful resource to the working man, and no bad employment at least to the idle. Poverty will have its compensations. There will be another distinction set up in society besides that of having, or not having, mere worldly professions. The dignity of mind will be asserted. Mind with its congenial influences must act upon manners; and if, as the inscription upon the old gate at Oxford beareth record, "manours maketh ye man," our country will be once more exalted among the nations. X. D.

SANTA CROCE.

BY J. U. U.

I stood and saw the pictured gloom unfold
 Grey Santa Croce, crossed by dusky rays
 That dimmed its columned aisle : as from of old
 Its ancient air lay slumbering o'er the cold
 Dark dwellers underneath. When to my gaze,
 Shade-like, 'mid that grey gloom of distant days,
 She stood, whom Petrarch looked on there and caught
 That love too strong for death ! A tender gleam
 Like moonlight fell around her, baffling thought ;
 Strange ! 'twas remembrance thither stole, and brought
 That smile of sweetness from my breast's deep stream
 More strong than fancy, and transformed the dream
 To thee—from her, whom a less hallowed fire
 Hath made immortal with the love-devoted lyre.

SENSIBLE ADVICE.—Avoid condolence with those who are mourning the loss of friends. Condolences, as well as mournings, are bad things. Men, and more especially women, give actual increase to their grief while, under the notion of duty, and even of merit, they make display of it. If mournings were altogether out of use, a vast mass of suffering would be prevented from coming into existence. Some savage or barbarous nations make merry at funerals: they are wiser, in this respect, than polished ones.—*Bowring's Deontology.*

When a native of Java has a child born, he immediately plants a cocoa-tree, which, adding a circle every year to its bark, indicates the age of the tree, and therefore the age of the child. The child, in consequence, regards the tree with affection all the rest of its life.—*Buck's Harmonies, &c., of Nature.*

THE THUGS.

THE Thugs were known in the time of the Emperor Akbar of Delhi, by whom many were executed. They were first known to the British government in 1812, and then many were hanged in Bundelkond. Again, in 1817, they attracted notice by their horrible acts, and twelve villages in Bundelkond, which were peopled almost entirely by them, were taken by a force sent against them. They were then dispersed, but assembled in various parts in Sindhia's and the Nagpoor country, also in Holkar's dominions. From 1817 till 1831 they were not molested, and, in consequence, increased greatly in the latter year. Measures were taken to suppress them, which have been attended with great success. One hundred and eleven were executed at Jubbulpoor, and upwards of four hundred transported for life to the eastern settlement of Pinang.

The Thugs form a perfectly distinct class of persons, who subsist almost entirely upon the produce of the murders they are in the habit of committing. They appear to have derived their denomination from the practice usually adopted by them of decoying the persons they fix upon to destroy, to join their party; and then, taking advantage of the confidence they endeavour to inspire, to strangle their unsuspecting victims. There are several peculiarities in the habits of the Thugs, in their mode of causing death, and in the precautions they adopt for the prevention of discovery, that distinguish them from every other class of delinquents; and it may be considered a general rule whereby to judge of them, that they affect to disclaim the practice of petty theft, housebreaking, and indeed every species of stealing that has not been preceded by the perpetration of murder.

The Thugs adopt no other method of killing but strangulation, and the implement made use of for this purpose is a handkerchief, or any other convenient strip of cloth. The manner in which the deed is done will be described hereafter. They never attempt to rob a traveller until they have in the first instance deprived him of life; after the commission of a murder, they invariably bury the body immediately, if time and opportunity serve, or otherwise conceal it; and never leave a corpse uninterred in the highway, unless they happen to be disturbed.

To trace the origin of this practice would now be a matter of some difficulty, for if the assertions of the Thugs themselves are entitled to any credit, it has been in vogue from time immemorial; and they pretend that its institution is coeval with the creation of the world. Like most other inhuman practices, the traditions regarding it are mixed up with tales of Hindoo superstition; and the Thugs would wish to make it appear, that, in immolating the numberless victims that yearly fall by their hands, they are only obeying the injunctions of the deity of their worship, to whom they say they are offering an acceptable sacrifice.

A very considerable number of the Thugs are Mussulmans. No judgment of the birth or caste of a Thug can, however, be formed from his name; for it not unfrequently happens that a Hindoo Thug has a Mussulman name with a Hindoo *alias* attached, and *vice versa* with respect to the Thugs who are by birth Mahomedans. In almost every instance the Thugs have more than one appellation by which they are known. They usually move in large parties, often amounting to one hundred or two hundred persons, and resort to all sort of subterfuges for the purpose of concealing their real profession. If they are travelling southward, they represent themselves to be either proceeding in quest of service, or on their way to rejoin the regiments they belong to in this part of the country. When, on the contrary, their route lies towards the north, they represent themselves to be sepoys from corps of the Bombay or Nizam's army, who are going on leave to Hindustan. The gangs do not always consist of persons who are Thugs by birth. It is customary for them to entice, by the promise of monthly pay or the hopes of amassing money that are held out, many persons who are ignorant of the deeds of death that are to be perpetrated for the attainment of these objects, until made aware of the reality by seeing the victims of their cupidity fall under the hands of the stranglers; and the Thugs declare that novices have occasionally been so horrified at the sight as to have effected their immediate escape.

Many of the most notorious Thugs are the adopted children of others of the same class. They make it a rule, when a murder is committed, never to spare the life of any one,